



EPISCOPAL NEWS SERVICE

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90151

EXECUTIVE COUNCIL WRESTLES WITH THE FUTURE AT FRESNO MEETING

by James Solheim

A deep concern for the future of the church shaped much of the agenda at the Executive Council meeting in Fresno, California, June 11-15. The council endorsed a design for a long-range planning process and took steps that commit the church to a strategy for global economic justice.

In his address from the chair, Presiding Bishop Edmond Browning said that "creating a vehicle for long-range planning and thinking about mission is crucial to our future and our credibility as a church." After the design was introduced by Canon Robert Tharp of East Tennessee, who chairs the Standing Committee on Planning and Development, Dr. Howard Anderson of Minnesota spoke enthusiastically of the design as an ongoing "organic process." He said he was excited about the design because "it helps us to act continually in a planning mode." Bishop Rustin Kimsey of Eastern Oregon, another member of the committee, said that the design is "a systematic way of honoring the stories and affirming the people."

Tharp gave council members a chart and a four-year timeline that describes a three-stage process based on story gathering on all levels of church life, followed by stages that use the stories to shape the vision and goals for the church, define long-range goals and objectives, and then develop strategies and budgets in response. Helen Spector, consultant to the committee, said the design will use already existing networks to gather the stories. She said the design will help the church take a closer look at what specific challenges it faces in its mission; it will ask what inspires people to act, and then put that vision into practice. She admitted that the committee had received some criticism for the use of language taken from the corporate world, but said the committee was serious about developing a coherent theological rationale for the design.

Global economic justice and the environment

In what was described as a merging of economics and ecology, the council accepted a resolution from the Standing Commission on World Mission that calls for a blue ribbon committee to integrate the issues of global economic justice and the environment. The committee, appointed by the presiding bishop, would recommend a strategy to the 1991 General Convention.

In a related matter, the council established criteria for grants and loans from the \$3.5-million National Episcopal Fund for Community Investment and Economic Justice established by the council at its November 1989 meeting. A manual explaining the program will be sent to the dioceses this summer so that applications can begin this fall, according to Gloria Brown, who administers the program for the Advocacy, Witness, and Justice unit of the Episcopal Church Center.

The council also passed resolutions:

- *calling for termination of the military bases agreement between the United States and the Philippines and economic assistance in the wake of economic dislocation that will result from the pullout of American forces from those bases;

- *expressing frustration and anguish over the U.S. veto of a U.N. resolution to send observers into the Occupied Territories and Gaza Strip to

monitor human rights abuses; deploring violence on both sides of the conflict; commending the presiding bishop for his letter to President Bush and Secretary of State Baker (see separate story); urging efforts toward direct negotiations;

*assuring Cambodians of support "as they seek a just solution to their national crisis"; calling for increased humanitarian aid and a peace process that ensures the will of the people;

*reaffirming its commitment to support "a generous, humane United States policy toward those fleeing oppression and injustice," such as Haitians, and condemning unlawful imprisonment of those seeking asylum;

*supporting the principles contained in the proposed Civil Rights Act of 1990 that would restore and strengthen civil rights laws that ban discrimination in employment.

President of National Council is special guest

The Very Rev. Leonid Kishkovsky, an archpriest of the Orthodox Church in America and the 15th president of the National Council of Churches (NCC), was invited by the presiding bishop to share his reflections and observations on recent developments in Eastern Europe. Kishkovsky was born in Poland and lived in Germany before emigrating to the United States during World War II.

Kishkovsky began by thanking the Episcopal Church for its "creative and critical support" during the difficult period of transition at the NCC. "We have not only survived but come to a point of progress and possibility--and the 90s will be very different," he said. In a conversation with the press, he warned that "old habits do not die easily," that it will take some time for the NCC to overcome its reputation for a "confrontative" style, based more on ideology than theology. Because the focus is clearer now, with major accountability to member churches, he said that he sees "many signs of hope."

Kishkovsky also said that he sees great signs of hope in what is happening in Eastern Europe. But there is a deeper reality behind events, missed by the press coverage--the story of incredible changes in the religious climate. Eastern Europe is trying to overcome an "amnesia" fostered during the period of persecution--and that is "the key element in rediscovering the truth of their history," he said.

"The churches have survived, against immense odds, and they may have a message for us," Kishkovsky said. Forbidden to do anything outside of worship in registered places, the churches became places of mission, a powerful reality immensely influential in the Russian context. "Worship was at the heart of their life and mission." Now, of course, they have new opportunities in mission, and they are looking to other Christians for some help, support, and insight "as they rediscover their own way and spirit of doing mission."

"The struggle of man against power is the struggle of memory versus forgetting," Kishkovsky said, quoting Czech writer Milan Kundera. Memory is the key to the struggle for humane societies, and "this memory must be rooted in the Christian perspective," Kishkovsky argued. Since memory can be very selective, the church has a responsibility and the capacity to protect societies from an intensely nationalistic memory because "it can include compassion and the possibilities for reconciliation," he said.

In a conversation with the press, Kishkovsky said the Eastern churches were going through "a very powerful transition, from repression to

revitalization." They are trying to take "healthy paths into the future, shedding the fear that has been imposed on them for many years.

Presiding bishop pleads for reverence for the future

In his address from the chair (full text in Newsfeatures section), the Presiding Bishop reflected on the future "by recalling our past," examining the choices we make that "point us toward a future worthy of reverence and confidence."

"One of the great strengths of our heritage is our inclusiveness as a community," Browning said, adding that we are "in danger of reneging on our commitment to be a truly inclusive church, one in which there are no outcasts." Instead of embracing "Anglican comprehensiveness" or "the middle way," some people in the church "want very much to settle our differences, and to settle them with some vengeance," he warned. He cited several recent diocesan conventions where "attempts have been made to impose binding doctrinal prepositions--statements unobjectionable in themselves, though incomplete--forgetting that our only confessions as a church have been the historic creeds in their entirety." Those who want to "build impervious walls of doctrinal and ecclesiastical purity" run the risk of isolating themselves from "the rich diversity and strength" of the rest of the church.

Browning pointed to other danger signs. "Racism continues to raise its ugly head, refusing to disappear. Homophobia threatens to unleash a hysteria that makes the pastoral care of our people immeasurably more difficult," he said. Such trends "strike at the very heart and root of our identity and credibility as a community of faith in the Anglican tradition. Our strength has always been in the way we handled crises and remained inclusive, a spacious and hospitable home for all who hungered spiritually and guarded their God-given autonomy as persons blessed with memory, reason, and skill."

Browning warned of a danger of "becoming something less than a church, competing interests backing themselves into smaller and tighter circles of self-justification and self-righteousness, attempting to write their prejudices into canon law, pursuing legalisms at the expense of compassion, understanding, and mercy."

"I want to see this church get going," Browning added. "I want to see the Mission Imperatives take on flesh and blood. I want to see every single Episcopalian challenged to do great things for God."

Council members take closer look at diocesan ministries

"If we do not develop ethnic ministries, we will not have a diocese in the 21st century--we will become a museum piece," Bishop John-David Schofield told members of the Executive Council in his welcoming address. Schofield described the ethnic and cultural diversity in the large Diocese of San Joaquin, stretching from the eastern suburbs of San Francisco to the Mojave Desert east of Los Angeles. To emphasize that diversity, the council visited the Episcopal Conference Center at Oakhurst, where they were treated to brief descriptions of five different programs in the diocese:

- *a bilingual, bicultural, intergenerational, and family-oriented ministry to Hispanics in Fresno that seeks to overcome misunderstandings between Hispanics and Anglos;

- *an adoption agency started as an outreach program in a Modesto parish that has placed over 400 hard-to-adopt children since 1983, half of them from Third World countries;

*a mission among the 47,000 Hmong refugees from Southeast Asia who live in Fresno--the largest Hmong concentration in the United States--that started as a language training center and is now purchasing a church building;

*a ministry with Southeast Asian refugees in Stockton, aimed at improving their language skills and their ability to handle differences in culture.

The evening activities concluded with a dance performance by Filipino members of the Holy Cross mission in Stockton.

Partnership helps us see our larger mission

The Rev. Michael Ingham, ecumenical officer for Archbishop Peers of the Anglican Church of Canada, was invited to make observations on the council meeting during the closing session. He saluted the "prophetic voice of the church in this society," pointing to the resolutions passed by the council as an example of that voice. He expressed some dismay, however, that the Pension Fund regards its investment policy as strictly fiscal and therefore won't participate in using its investments for moral purposes. "Keep pressing the issue," he said.

"You clearly have a global sense of mission," Ingham continued, based on a clear awareness of international responsibilities and partnership with other churches around the world. He expressed admiration for the trust level between the Executive Council and church staff. And he said he enjoyed the presence and participation at council sessions and small groups of people from the diocese, many of them sympathetic to the aims of the Episcopal Synod of America, formed a year ago as a "church within a church" to oppose what it views as liberal trends in the church. "Despite the theological differences, there is unity in mission," he said.

The presiding bishop also acknowledged that it had been "an exceptionally good time" for the council and its relationship to the host diocese. He said he was moved by the thoughtful, articulate presentations on the mission of the diocese. Many of those programs had direct connections with the national church, "and that says a lot about partnership. You are an integral, meaningful part of the national church--and we hope our being here has given you a deeper sense of being part of that church," Browning concluded to enthusiastic applause.

Browning also announced the theme for the 70th General Convention in Phoenix: "By Water and the Holy Spirit: Seeking and Serving Christ in All Creation."

90152

PRESIDING BISHOP CONDEMNS VIOLENCE, ASKS PRESIDENT BUSH TO PLACE CONDITIONS ON AMERICAN AID TO ISRAEL

Presiding Bishop Edmond L. Browning wrote to President Bush on May 25 to express his "profound distress" over the "tragic level of violence to which the Palestinian people have been subjected by the security forces of Israel." He called the lack of restraint by the Israeli military "inexcusable."

While applauding the President's public criticism of the violence and

supporting Secretary of State James Baker's call for an international peace-keeping force, Browning said Israel should be advised that billions in American aid "can no longer be provided unconditionally to a state that is violating the fundamental human rights of an occupied people."

"I urge you to inform the Government of Israel that it must comply more fully with international human rights standards, must refrain from the expenditure of its resources for expansion into territories occupied by war, and must actively demonstrate a willingness to engage in peace negotiations, or risk the reduction in American support," Browning said in his letter.

The presiding bishop said the letter was part of a "continuation of our sense of solidarity with religious leaders in the Middle East, especially the Episcopalians, as they work for a just peace." He said he felt a "terrible need" to speak out at this time because of the escalating state of violence. He also encouraged the president in the "courageous ways he is responding to the issues." Browning said it is obvious the United States has "a major role to play in the search for a lasting peace--and we don't have much time left."

Browning also wrote to Bishop Samir Kafity of the Diocese of Jerusalem to say that he "occupied a special place of deep and compassionate concern in my thoughts and prayers in these tragic days of turmoil and suffering in your beloved land. The people of the world have been stunned by the terrible repression that has been unleashed upon the Palestinian population by Israeli security forces." Browning pledged special attention by the Presiding Bishop's Fund for World Relief to the humanitarian needs of the diocese as it seeks to "minister to the widowed, the orphaned, the wounded, and the displaced."

The Rev. William Wipfler, the Episcopal Church's partnership officer for the Middle East, returned recently from a trip to the area and said he found the atmosphere "very tense," largely because of the "unrestrained Israeli military activity." He was in Jerusalem during Holy Week when Israeli settlers, some of them armed, moved into St. John's Hospice in the Christian sector of the Old City, and he described the subsequent protest march by Christians, which included closing the doors of the Church of the Holy Sepulchre for the first time in 800 years.

"These actions make it impossible for us to be silent--that's why the presiding bishop felt it was necessary to write to the president," Wipfler said. The presiding bishop also wrote to the president on April 24 to protest the Israeli government's almost \$2 million clandestine support of the settlers in the hospice.

Diane Porter, the Episcopal Church's executive for public ministries, returned recently from a three-week Middle East tour with 40 political and nonprofit organization leaders. The "Mission for a Just Solution," organized by PAX World Foundation and led by former Senator Charles Percy, met with heads of state in Syria, Egypt, Jordan, Israel, and visited the Occupied Territories and Gaza.

The group's agenda was to press for the two-state solution and oppose further Israeli settlements on the West Bank. Events overtook the purpose for the trip, Porter said. The collapse of the Israeli coalition government and the U.S. veto of a U.N. resolution to send a peace-keeping team to monitor human rights abuses "cast a pall over the trip," she reported. "King Hussein, for example, was livid."

In Israel the group was told that it would be difficult to get the peace process moving "unless the United States takes a more active role--otherwise Israel won't budge," according to Porter. She said that she shares Wipfler's

pessimism that "the future looks bleak. People are even beginning to talk openly about the possibility of another war."

"As a church we are seeking to strengthen the resolve of the Palestinians in their struggle for justice," Porter continued. The Episcopal Church's General Convention has expressed support for the Episcopal Church of Jerusalem and the Middle East and the need for a Palestinian homeland, the "two-state solution."

90153

TUTU CAPTIVATES THOUSANDS ACROSS AMERICA WITH BOLD MESSAGE OF RECONCILIATION

by Roger Gaess

Archbishop Desmond Tutu's spirited vision that apartheid would soon be dismantled in South Africa and that a truly democratic government would be instituted there through nonviolent means stirred audiences time and again during a recent five-week speaking tour of the United States. The impassioned message of the Anglican archbishop of Cape Town warmly resounded in cities and university towns across the country, drawing opposition only from a Jewish group opposed to his support of Palestinian statehood.

Tutu kicked off his visit with a May 6 appearance at Pennsylvania's Lincoln University, one of the nation's oldest African-American colleges. In a press conference prior to receiving an honorary degree, Tutu characterized the fast pace of events in South Africa as "mind-boggling"--from the February release of Nelson Mandela to Mandela's participation in the talks held on May 2 to May 4 between the African National Congress (ANC) and the South African government. "We have no doubt at all now of the inevitability of the freedom that so many people have been struggling for for so long," Tutu said.

He expressed confidence that a settlement is within visible reach. "The minute we are able to put together a constituent assembly ... towards the end of the year ... then apartheid will have gone. But," Tutu cautioned, "the consequences of apartheid, the inequities, the imbalances ... are going to take a long while to correct."

Responding to a questioner, Tutu said that the new South Africa will be nonracial, nonsexist, and democratic, with "a government that has the support of the majority of the people." Noting that the recent ANC delegation included whites, he stressed that the emerging government will be neither a white nor a black majority government. "I hope that they will quickly commit themselves to a bill of rights, which guarantees individual rights," he told the Lincoln University gathering. "I don't think anyone in the black community is going to have any truck with attempts at bringing in ethnicity through the back door by talking about group rights."

On May 9, Tutu, the 1984 Nobel Peace Prize laureate, was warmly received by about 3,000 cadets and visitors at the U.S. Military Academy in

West Point, New York. He was joined by the Rt. Rev. Charles Keyser, who was making his first visit to the academy as the suffragan bishop for the Armed Forces of the Episcopal Church. In his address as part of the Distinguished Lecture series, Tutu challenged his audience to dispense with outdated assumptions that undermine prospects for an enduring peace.

Tutu emphasized the "undoubted impact" that the ending of the cold war has had upon the winds of change in South Africa. No longer could the apartheid government credibly voice its fears about an expansionist communism, and thereby paint the ANC with guilt by association, he said.

Tutu also paid tribute to the courage of South African President F.W. de Klerk and the unique role of Nelson Mandela, and called upon the international community to continue economic sanctions until apartheid is irreversibly dismantled.

Prompted by a question from a cadet, the black South African bishop reminded his audience that "white South Africans are not demons" and that "many of them are committed to the new South Africa." He took the occasion to stress that his political positions are grounded not in a partisan stance but rather in the teachings of the Gospel.

The church, Tutu stressed, has a continuing role to play, especially in preventing those who have been oppressed from becoming oppressors themselves. "Our people say they are committed to a nonracial, nonethnic democracy. People can almost always claim high ideals ahead of time and when the reality of having power is there, they can deflect from those high ideals," he said. "I hope that when that happens the church of God will be around to passionately denounce any new oppression."

Jewish group stages protest

Two weeks into his speaking tour, Tutu encountered a protest in Pasadena, California, when heckling by several members of the Jewish Defense League (JDL), an organization known for its right-wing militancy, prompted cancellation of an outdoor reception for him on May 20. The disturbance followed Tutu's sermon to an overflow crowd at All Saints Episcopal Church.

"Why do you hate Jews?" the JDL activists shouted. "Tell him to lay off Israel," opined Irv Rubin, the JDL spokesman, apparently referring to the bishop's Christmas pilgrimage to Jerusalem during which he firmly supported Palestinian self-determination and compared Israel's treatment of Palestinians to the treatment of blacks in South Africa. (See ENS 90005, January 10, 1990.)

Tutu reportedly remained unruffled by the incident. "Please let them say what they want to say, because in my country they are not allowed to do that," the church rector, Rev. Dr. George Regas, quoted Tutu as responding.

The Episcopal Diocese of Southern Ohio sought to clear the air by arranging a May 29 discussion between Tutu and leaders of the Cincinnati Jewish community during the bishop's four-day visit to that city, regarded as the center of Reform Judaism. The meeting grew to include a few national Jewish leaders and Bishop Patrick Matolengwe, former suffragan bishop of Cape Town and currently bishop-in-residence at Milwaukee's All Saints Cathedral.

After a frank exchange of views, the Jewish leaders issued a statement that "shared the archbishop's concerns that he is being unfairly targeted as being anti-Semitic." They also noted that Tutu had expressed his appreciation of the contribution of Jews in the struggle against apartheid. And Tutu, in

turn, while reiterating his support for a two-state solution to the Mideast conflict, emphasized that his criticism of certain Israeli policies was directed at the government and not at Jews in general. "Whenever and wherever I see injustice, I will not be silent," he reportedly said during the dialogue.

"None of us are free until all of us are free"

It was in Cincinnati, as well, that Tutu's trip seemed to reach fever pitch. "Tutu is coming" was the catch phrase heard and seen everywhere. Cincinnati Mayor Charles Luken proclaimed Memorial Day "Tutu Day," and in presenting Tutu with a key to the city, said, "It's an honor to give the key to a man who's been breaking down walls all his life."

The South African spiritual leader, who came to be known for his hot fuchsia ("Episcopal purple") shirt, carved walking stick, and infectious laugh, then took the stage at Sawyer Point to address a crowd of 3,500 people whose enthusiasm remained undampened throughout a steady drizzle. "Our struggle is a struggle to free all people of South Africa, black and white," Tutu said. "We are all God's children. None of us are free until all of us are free."

From Cincinnati, it was on to New England and the last leg of his U.S. journey, during which Tutu raised money to provide affordable housing and scholarships for disadvantaged South African blacks, and met with many supporters who had reached out to him.

Presenting the main commencement address at Wesleyan University in Middletown, Connecticut, on June 3, Tutu cited the student pro-democracy demonstrations in China and the tearing down of the Berlin Wall as instances of the human spirit's nobility and resilience in a world where "right and wrong matter." Though evil sometimes has the upper hand, Tutu said, it is only because "good women and good men remained silent when they should have spoken out. ... We are here to deplore injustice everywhere."

90154

CHILDREN DEDICATE CHURCH WINDOW TO ARCHBISHOP TUTU

by Ruth Nicastro

"Do you know how beautiful you are?" Archbishop Desmond Tutu asked the crowd of young people before him.

The children from the Sunday school and parish day school, as well as teenagers from the youth group, filled the pews of St. Mark's Episcopal Church in Altadena, California, on the afternoon of May 16. They had come for the dedication of a stained-glass window depicting the famed South African cleric with his arms wrapped around two children, one black and one white.

The youngsters were there because the window was their project. The youth group of this rather small parish (less than 300 members) had conceived the idea more than a year and a half earlier, after learning of Tutu's courageous leadership in the struggle to end apartheid in his country. They had begun raising money from car washes, helping with parish dinners, and a host of other projects. They had involved the younger children from the parish and day school, who initiated their own project of collecting books for South African children.

In the beginning the youngsters never believed that the archbishop himself would be able to attend the unveiling and dedication of the window. Then, earlier this year their rector, the Rev. Richard Graves, learned that Tutu would be in the Diocese of Los Angeles for two weeks in May, an invitation had been issued, and now the archbishop was indeed standing before them.

"You are like God's garden," Tutu told the young people. "In God's garden there are tall bushes and tiny little plants, big flowers and little ones, flowers of all colors and shapes. You are big and little, tall and short, and your beautiful faces come in all colors.

"You give me a precious gift to take home to the children of South Africa, for I can tell them that the garden God has dreamed is real. It has come true in St. Mark's Church, and it will come true for them, too."

The efforts of St. Mark's young people not only produced the window, but also raised \$550 for the Bishop Desmond Tutu Southern Africa Refugee Scholarship Fund, a resource to provide education in American colleges and universities for promising young black students who have had to flee South Africa to neighboring states because of their outspoken opposition to apartheid.

The younger children from the parish and the 200 students from the day school gave Tutu a token book representing a full crate of books they were sending directly to South Africa.

Visibly moved by the youngsters' gifts, Tutu again and again said, "Thank you ... thank you ... thank you."

The short dedication service was geared entirely to the young people. Some two dozen of them, of all ages, joined in the presentation, each saying a few words about what the archbishop's work and visit meant to him or her. Eighth-grader Jason Brown called Tutu a hero, even though "you don't leap off tall buildings, shoot the bad guys, or slam dunk and score touchdowns ... but you have always spoken of the need for peace and freedom."

After the service there was a celebration on the school field, where seats had been set up not only for the youngsters but also for hundreds of adults, those from the parish and others from neighboring congregations. There were refreshments and a small combo to play and sing. When the group sang the song "No Easy Road to Freedom," with some specially written verses about South Africa, Tutu, seated on the canopied stage with the rector, began to sway in time with the music. Then, apparently unable to resist the rhythm, he got up to dance, which he did nimbly and well through several verses, delighting both young and old of the audience.

Graves told the audience that Tutu's presence was a "moment of grace" for St. Mark's Parish, which its members endeavor to make "a community of hope and faith where all people, regardless of race, ethnic or cultural background, are embraced."

After presenting the archbishop with a smaller glass reproduction of the newly dedicated window, Graves forwarded to the honoree a question from one of his parishioners: "What would you like people to see when they look at the window?"

"I would like them to see the light coming through," Tutu replied, "and to know that the source of the light is God."

--Ruth Nicastro is the editor of Episcopal News, the newspaper of the Diocese of Los Angeles.

90155

TUTU CALLS FOR CONTINUED SANCTIONS AGAINST SOUTH AFRICA

by Ariel Miller

CINCINNATI--Virtually the first thing Archbishop Desmond Tutu did on arriving in Cincinnati was to thank everyone who had taken part in the world-wide effort to end apartheid--and to alert them that their work had just begun.

"Sanctions must be maintained at the present level," Tutu said in his first news conference here on the evening of May 25. "Although we are almost euphoric at the breakthroughs of this spring, apartheid is still in place."

In sermons, speeches, and meetings with small groups throughout his visit, Tutu stressed that economic sanctions have been the most important factor forcing the South African government to begin to end its campaign of violence and oppression against black people in South Africa and beyond.

"South Africa would still be fighting in Angola if she could afford it," Tutu said in the Taft Memorial Lecture at Christ Church, Cincinnati. "Namibia would not yet be free."

"The African National Congress [South Africa's oldest party committed to full civil rights for blacks] is unbanned because of sanctions," Tutu told a meeting of institutional investors from Cincinnati and Dayton on Memorial Day. "Nelson Mandela is out of jail because of sanctions. We are about to have negotiations for a free, democratic South Africa, because of sanctions."

But Tutu warned repeatedly about the danger of being misled by superficial changes such as the desegregation of public facilities. Only sustained international pressure would force the current minority regime to dismantle the intricate system of economic and physical oppression resulting from apartheid.

"Nelson," Tutu said, with stark simplicity, "went into prison 27 years ago, and couldn't vote. He comes out of prison 27 years later, and he still can't vote." Three-fourths of the people of South Africa remain disenfranchised and subjected to massive assault and exploitation without any legal recourse, all because of the color of their skin.

Other South Africans in Cincinnati--white, "colored" [racially mixed], and black--concurred with the archbishop's analysis that economic pressure, such as curbs on trade and the withdrawal of foreign investment, are the most decisive factors in the changes beginning to occur in Pretoria's policies.

"The disturbing thing is that the white regime was driven to this by the economy, and not by a change of heart," says Franklin Larey, a colored South African who is completing a doctorate at the University of Cincinnati. "The economy is close to collapse. They know that if it collapses, they are out of power anyway. The economy is what gives [State President F.W.] de Klerk the power to push his party towards negotiations with Mandela. I firmly believe that."

"When we left South Africa 10 years ago, the Rand was worth \$1.31," said Robert Allan, a white South African who emigrated with his family in despair over the government's increasing repression of all who called for an

end to the injustice. "Now it's worth 36 cents."

During his visit to Cincinnati, Tutu addressed all the familiar criticisms of economic sanctions: that they are ineffective, that they "hurt most the people they are meant to help," and that de Klerk should be "rewarded" for freeing Mandela by a lifting of sanctions.

"I have had three meetings with de Klerk, and each time he's asked us to lift sanctions," Tutu said at his meeting with investors on May 28. "The South African government has spent a huge amount of money in a campaign against sanctions. Why would they do that if sanctions didn't work?"

"And then there's the one that takes the cake," Tutu exclaimed, "sanctions are going to hurt the blacks!" One of the clearest indications that those 'moral charges' were baloney of the first water is that I could still go into black townships. My people would be the first to repudiate me. Hardly anywhere have I been asked in townships, 'Archbishop, how can you support sanctions?'--with two exceptions. The first was 'rent-a-crowd,' unemployed people hired by the government to hold up placards. They waved and winked at me as I went by. That hurt me very badly. That was dastardly, too, because I do have opponents. There was no need for 'rent-a-crowd.'

"The other exception is a group of black leaders like Chief Gatsha Buthelezi," Tutu concluded. Buthelezi has been a major participant in and beneficiary of the South African government's "Bantustan" policy of dividing the black population politically and geographically into scattered "tribal homelands," a key way in which black South Africans have been disenfranchised and subjugated under apartheid.

As Pretoria's suppression of opposition became increasingly violent and intransigent throughout the last 20 years, every avenue for peaceful change--political representation, negotiation, nonviolent protest, even public worship--was denied or ruled illegal by the white regime. Under Tutu's leadership in the mid-'70s, the South African Council of Churches finally called for economic sanctions. In his talks in Cincinnati, Tutu described the momentum that has been generated by the decision of thousands of people and institutions around the world to use their economic power to take a moral stand against the injustice.

"We have been helped a lot by groups trying to isolate the South African government," Tutu said. "Especially young people on their campuses showed that it was possible to change the moral climate of a country. Because ultimately, it was not a case of economics; it was a moral decision. In a sense, the question of economic effectiveness is secondary. It is crucial for the victims to know that the world is with them.

"But as it turned out, once the moral climate had changed to the point that the American Congress not only passed the Anti-Apartheid Law [1986], but also was able to muster enough votes to override a presidential veto, it was apparent within a matter of months that sanctions were working," Tutu insisted.

"We are standing on the threshold of extraordinary possibilities which seemed unlikely only a few months ago," Tutu told the clergy of the diocese, who assembled on May 26 at Cincinnati's Church of the Redeemer to meet, pray, and celebrate with him. "I bring you the greetings of your sisters and brothers in Southern Africa. I am an emissary bringing you their thanks for your love, your caring, your prayer and support, your commitment to our struggle for peace and justice. I have no doubt we are seeing extraordinary things happening in South Africa largely because of your help."

Yet, Tutu told the gathering that more prayer and more pressure are needed until the structures fundamental to apartheid are removed. The church in South Africa is also working for an amnesty for the thousands of exiles and political prisoners, and the abolition of all laws that make race a basis for excluding the vast majority of South Africans from basic human freedoms.

"Keep the sanctions in force," Tutu said firmly, "until you hear from us!"

--Ariel Miller is a correspondent for Interchange, the newspaper of the Diocese of Southern Ohio.

90156

NEWARK DECIDES NOT TO ORDAIN GAY AS DEACON

by Julie A. Wortman

Fearing further controversy over the ordination of gays and lesbians, Bishop John Shelby Spong of Newark on June 2 decided not to ordain a deaconal candidate who was known to be gay.

Speaking on behalf of Spong, Archdeacon Leslie Smith said that the bishop and the gay candidate, Barry Stopfel, had agreed not to proceed with the ordination in deference to a request made by Presiding Bishop Edmond L. Browning. Stopfel was scheduled to be made a deacon with five other candidates at an ordination service here.

In the ordination sermon, Bishop Walter Righter, an assistant bishop to Spong, claimed that the decision had been made "in the knowledge that the presiding bishop will speak in support of ordination of gay and lesbian persons."

Spong expects Browning to play a role in gaining acceptance for such ordinations, Smith said.

While not commenting specifically about Righter's statement, Browning said that he applauds Spong's decision.

"I believe that the decision made in Newark was a positive one in that the climate will not become further polarized and creative discussion less possible," Browning added. "I know that the Diocese of Newark is wrestling with this issue, at some cost to themselves, and this decision gives the broader church time to wrestle with the issue as well."

Stopfel, who did not attend the ordination service for the other candidates, declined to comment either on the decision or his future plans.

Both Newark's Commission on Ministry and Standing Committee, along with the congregation of the Church of the Atonement, Tenafly, where Stopfel has been employed as a lay pastoral assistant, strongly supported his ordination.

During Pentecost festivities the next morning, the church's rector, the Rev. John Croneberger, and other members of Atonement expressed their disappointment that Stopfel had not been ordained, but assured him of their continued affirmation and support for his ministry.

Spong has been widely criticized for his ordination last December of the

Rev. Robert Williams, an openly gay man who later created a media uproar over his controversial views on sexual ethics and monogamy.

Many church leaders chastized Spong for taking the public action unilaterally. They also said he defied a 1979 General Convention resolution recommending that practicing homosexuals not be accepted as candidates for holy orders.

The presiding bishop and his Council of Advice issued a statement February 20 in which they "disassociated" themselves from Spong's action.

Referring to the "hoopla" over the ordination of Williams, the Rev. Jack McKelvey, who is president of Newark's Standing Committee, said that ordaining another openly gay man might have provoked a backlash of sentiment against ordaining other gay and lesbian candidates.

In the wake of the decision not to ordain Stopfel, supporters of ordination for qualified gay and lesbian candidates pointed out that such candidates are continuing to be ordained in many dioceses.

Louie Crew, a board member of the Oasis, Newark's ministry with and to gay and lesbian persons, criticized efforts to stop further open ordinations until the issue is definitely resolved by the General Convention.

Bishops who claim to value gays and lesbians and who are quietly ordaining qualified gay and lesbian candidates are not only being dishonest, Crew said, but they are also inhibiting these people's ministries. He accused them of assuming "that they hold the keys not only to the kingdom of heaven, but also to the closets of the church."

90157

CZECH ELECTION CHALLENGES AMERICANS TO RECOVER CIVIC LIFE, EPISCOPAL OBSERVER SAYS

The recent election in Czechoslovakia was a referendum on that nation's participation in a reunited Europe, according to the Rev. Robert Brooks, staff officer of the Washington Office of the Episcopal Church and an official observer of the election.

"They [the Czechoslovakians] feel that they have been in a state of suspension for 44 years," said Brooks, "and they are now saying that they want to 'get back where they belong.'"

Brooks traveled with an international delegation of election observers that included 64 representatives from 12 nations and a broad spectrum of political viewpoints. The delegation released a statement on June 10 calling the recent election "a major step forward on the difficult road to democracy." The observers said the election was "free and fair," and commended the people of Czechoslovakia for a high voter turnout, which "suggests that the historic democratic traditions of the people have survived despite 40 years of totalitarian rule."

According to Brooks the election campaign presented some distinct choices for voters as they considered the future of their country. "In some ways the Communists ended up sounding like conservatives," said Brooks. Their message was, 'Let's not rock the boat--let's not shake up the system.'

"President Havel's party, the Civic Forum, had a much different message.

Their most visible campaign poster had a dark blue map of Czechoslovakia, and in the center of the map was written in large white letters, 'Europe.' All over the place I heard people saying, 'We've got to get back to Europe.'

"When Hitler marched in and took over the country, and then the Soviets took over after him, the Czechoslovakians felt they were forcibly taken out of Europe," Brooks said. "They see themselves as a very cultured nation at the heart of Europe--both emotionally and geographically. They just want to resume their place in the fabric of Europe.

"I was very impressed that so many people in different walks of life participated in the political process." Although there was concern that ethnic unrest in the minority Slovakian regions of the country might be disruptive, the first election in 44 years was peaceful and orderly, according to Brooks.

"All the political parties felt that they had fair access in the election process," Brooks said. This was no small accomplishment for a nation once dominated by a totalitarian Communist regime, he added.

Brooks reported that the campaign leading up to the first free election in Czechoslovakia since 1946 had included a spirited campaign between 22 different political parties. According to him, political posters and other telltale signs of the campaign were in evidence throughout the countryside.

"Each of the 22 political parties were given 30 minutes of airtime on television before the election," Brooks reported. "It was obvious that they [the television spots] were produced in a 'print media' culture because it was like watching radio on TV. Politicians sat behind a desk and talked to the camera," he said. "It was clear that Madison Avenue had not hit there yet.

"There was an agreement that all electioneering would cease 72 hours before the election," Brooks continued. "At that time every registered voter received ballots to consider and turn in at the polls. They received ballots for the bicameral Federal Assembly and the unicameral provincial assemblies," he said.

"Since they were given a single ballot from each of the 22 political parties for each election, that meant each voter got 66 ballots to sort through before election day," Brooks pointed out. "It was a complicated procedure for the counters."

Brooks spent much of the two-day voting period in the central Czechoslovakian city of Hradec Kralove. It is a fortified medieval town of nearly 100,000 people. "I was surprised on election day at how people seemed to be going about their daily lives. There was no sense of anxiety or anticipation," he said.

Brooks reported that there were long lines at the polls. "A lot of elderly people waited in line a very long time. They told me they were eager to vote because it was the first time they could do so since 1946."

Brooks said he was able to visit 40 polling places during the voting, including a jail. Czechoslovakia allows convicted criminals to vote in elections. He reported that the observers were given "total access to watch the voting procedures" and that there were "no reports of intimidation or violence" in the election.

"As a liturgist I was amazed at how beautifully the polling places were decorated. They were able to make the space very inviting," Brooks said. "When you walked in the doors you were greeted with the sight of beautiful potted plants, the Czech flag, banners, fresh flowers, and the ballot box was usually placed in the center of a tablecloth-covered table with flower arrangements on both sides. It reminded me of a church altar. And I

thought that they had created a liturgical space--a place to celebrate a sacrament of democracy."

Brooks reported that he encountered a "hunger" in Czechoslovakia for information on religion and spirituality during his trip. "They have been totally cut off from the last 44 years of theological development," he said. "They have also been absent from 44 years of developing Jewish-Christian relations. With the problem of anti-Semitism in the history of Eastern Europe, it is vitally important that they get on board of that discussion," Brooks said.

On election night Brooks and the other election observers met with President Havel before attending a mass rally to celebrate the return of democracy. Havel invited American singer Paul Simon to sing to the thousands gathered in Prague's Old Town Square. Havel also sang a song to his people. "People at the rally were so elated and exuberant--it was an incredibly moving example of a people in touch with a greater good, of their spirits reaching beyond themselves," Brooks said.

"One person told me that she discovered that she not only has a private--but also a public life, and a responsibility to both," Brooks said. "I think in the United States we have emphasized the individual and now we need to recover a responsibility to our civic life. Where do we hear about that in our country any more?" Brooks asked.

Brooks reported that the Czechoslovakian elections should remind Americans to reconsider a common, civic life. "We must remember that we have to strive and sacrifice for the sake of the greater good, not 'just me.' The rally in Prague and the elections showed us that. It's a real challenge to us," Brooks said.

--by Jeffrey Penn

90158

NEW COUNCIL FOR MISSION FORMED IN ST. LOUIS, WILL PROMOTE COOPERATION

ST. LOUIS, June 16--In an unprecedented action, nearly 20 disparate mission organizations have entered a new era of cooperation with the formation of a new Episcopal Council for Global Mission (ECGM).

The new council will respond to a desire that the wide variety of independent mission societies, the Episcopal Church Center offices, parishes, religious orders, women's groups--all groups involved in mission--will cooperate rather than compete in the task of mission.

"I don't think we fully appreciate the amazing thing we've done," said the Rev. Ian Douglas, adjunct professor at Episcopal Divinity School in Cambridge, Massachusetts, who is writing his doctoral thesis on the Episcopal Church's mission policy during this century. "As far as I know the Episcopal Church has never before been able to accomplish a synthesis of its catholic theology with its central organizing principles. If you read the history, and see the past animosities...this new council is incredible."

The stated purpose of the council is "to constitute a network of

Episcopal organizations involved in global mission, committed to meet and communicate, in dialogue with our Anglican partners and each other, in order to promote the unity and effectiveness of the mission of the Body of Christ."

Membership in the ECGM is open to organizations, parishes, and dioceses that are significantly engaged in international mission and ministry--whether by sending missionaries, supporting mission in a key way, or facilitating education and training for mission.

A steering committee will continue the leadership of the council in between meetings, and four "action teams" were created to begin work on projects or concerns that the members felt had priority. The teams will focus on communication, mission activity, General Convention, and prayer.

Participants signed the "Partnership in Mission" covenant, considered fundamental for membership in the council. The covenant reads: "In a spirit of respect and cooperation within the Body of Christ, we covenant to accept as a norm the receiving of Anglican ecclesiastical authority before engaging in a program or sending persons into an area where an Anglican body exists."

In a keynote address at the council's meeting, Bishop William Frey, former bishop of Colorado and current dean and president of the Trinity Episcopal School for Ministry, told the participants to get on with their mission. "You may think you're an embattled minority, but if you have the courage to place yourselves in the hands of a loving God, you will be part of the wave of the future." Frey declared that the Decade of Evangelism, if taken seriously, will dramatically change the way our church looks by the year 2000.

A visible sign of the partnership covenant was the presence of the Rt. Rev. Emmanuel Mbona Kolini, bishop of the Diocese of Shaba in Zambia, and his wife, Freda. The members of the new council agreed that all future meetings will have partnership guests, and that they will seek to have partnership input during planning meetings as well.

Saturday morning, when consensus was reached on the last details relating to structure, funding, and membership, and participants realized that they now had a council, they sang the Doxology and offered prayers of thanksgiving that the Holy Spirit had been with them as they worked.

Member organizations of the Episcopal Council for Global Mission to date:

World Mission Unit, Episcopal Church Center
United Thank Offering
Mission Planning Unit, Episcopal Church Center
Church Periodical Club
Standing Commission on Evangelism
Evangelism Ministries, Episcopal Church Center
Episcopal Church Missionary Community
South American Missionary Society, USA
Episcopal World Mission, Inc.
Sharing of Ministries Abroad
The Church Army
Truro Church (Virginia)
Seminary Consultation on Mission
Diocese of Southern Ohio
The Order of Daughters of the King
Society of St. Margaret

Trinity Parish (New York)
Companions in World Mission
Foundation for Assisting Church Institutions Overseas
Stanway Institute for World Mission and Evangelism

--based on reporting by Margaret Larom

90159

ANGLICANS SHARE MODELS OF MISSION AT ST. LOUIS CONFERENCE

Anglican mission leaders from South Africa, India, and California shared models of mission at a conference on "Anglicans and New Frontiers in World Mission," held on June 11 to June 13 in St. Louis.

Bishop Philip LeFeuvre from the northern Transvaal, the Rev. Duc Nguyen, the first Vietnamese priest in the Episcopal Church who is now working in the Diocese of Los Angeles, and the Rev. Andrew Swamidoss, director of a college in the Church of South India, presented case studies on how they are reaching out to evangelize people in their areas.

Bishop Michael Nazir-Ali, former bishop in Pakistan who is now general secretary of the Church Missionary Society in England, offered additional models and also discussed mission from the biblical and historical points of view.

About 40 mission leaders, representing a variety of mission agencies, parishes, and organizations, shared ideas on how, in the Decade of Evangelism, the Gospel can be shared with those who have not heard it. In answering the question, "What do we want to accomplish here?" the group made suggestions that were sorted into nine areas for further decision and action. Among the topics covered were assisting the two-thirds world in training missionaries; prayer; developing a ministry of "tentmakers," Episcopalians who work overseas and can proclaim the Gospel in their secular jobs; promoting specific actions on diocesan and parish levels; and exploring changes in church structures that might inhibit the spread of the Gospel.

Two resolutions were drafted for the Standing Commission on Evangelism, one asking all dioceses of the church to become involved in reaching out to people at home and abroad, and another suggesting the World Mission Unit "contract with suitable agencies to provide to parishes and dioceses assistance in identifying and learning about unreached people groups in the USA and overseas."

The conference was organized as a follow-up to last year's World Mission Consultation at Sewanee, which called the church to "a new vision of mission and a new time of courage in proclaiming the Gospel to the ends of the earth."

90160

EPISCOPALIANS URGED TO TAKE THE LEAD IN ALCOHOL AND DRUG ABUSE ISSUES

by Sarah T. Moore

SALT LAKE CITY, UTAH--Tears welled up as a Midwestern housewife listened to a young Shoshone-Paiute woman from Las Vegas talk of her alcohol addiction and ongoing recovery.

An elderly priest from Wyoming nodded knowingly as 19-year-old Andy, a Navajo from Salt Lake City, related his entanglement in the web of substance abuse that began at age six. An urban gay man struggling with his addiction, sexuality, and spirituality brought both new insight and familiar battles to a small-town Florida priest.

Their stories were their own, but hauntingly the same.

About 100 lay and clergy church leaders gathered here on June 14 to 17 for the Annual Gathering of the National Episcopal Coalition on Alcohol and Drugs (NECAD) with the theme "Quiet Revolution: The Family of God."

Representing nearly 60 of the 99 dioceses in the country, the delegates, most of whom are recovering alcoholics, came to share information, concerns, and ways in which their dioceses could increase awareness of the issues of alcohol and drug abuse, and become more of a voice in the policy of the national Episcopal Church.

"We are all part of a quiet revolution, and we will continue that revolution on and on," said NECAD President Mary Bredenberg of St. Louis, Missouri. Bredenberg passed the NECAD gavel to Janee S. Parnegg of Albuquerque, New Mexico, who will lead the organization for the next two years.

Diocesan alcohol and drug commission chairpersons shared successful program models and heard pleas for help in resurrecting burnt-out commissions. Delegates from San Diego asked for help in starting a program. A request for program funding came from South Dakota, where 75 percent of Episcopalians are Native Americans. Western New York sought help for education that is "pastoral, not punitive."

The Rev. Kyle St. Claire, from the Diocese of Pennsylvania, presented models of an addiction-and-recovery committee and a recovery advocates program. Skip Higgins from the Diocese of Louisiana presented a highly successful "Celebration of Life and Recovery" program taken into the parishes by the diocesan alcohol and drug commission.

A NECAD strategy paper, distributed at the meeting, presented the group's "marching orders" for the next triennium. It called for:

- the presiding bishop to take the lead in speaking out on issues of abuse and addiction within the church, and to create a working group to plan a national mission strategy on alcohol and drugs;

- the establishment of a stable financial base for NECAD to strengthen its programs;

- aid in establishing employee assistance programs in dioceses and church institutions;

- required alcohol and drug training for clergy in seminary, ordination, and continuing education;

- required alcohol and drug training for new bishops;

- the creation of a network for clergy whose lives and ministries have

been affected by family involvement in alcohol and other drugs;

Marcia Newcombe, of the Episcopal Church Center's Social and Special Ministries, in response to the paper, said the church will seek new and more effective ways to resolve the issues NECAD has raised.

More than two-thirds of the dioceses have alcohol and drug commissions. Since 1979 successive General Conventions have called Episcopalians to "raise collective consciousness of alcohol and drug dependency," establish education and employee assistance programs for its workers, and push for federal funding for alcohol and drug treatment and prevention programs.

"We want to get the church to take on alcohol and drugs as a priority issue for the next triennium, through education, communication, and pastoral care," said Eric Scharf of Washington, DC, administrator of NECAD. "The church needs to take ownership and leadership, provide resources to carry those out, and go out into the larger world with that message."

The gathering, held at the University Park Hotel adjacent to the University of Utah, centered on three areas: "The Family of God," "Alcohol and Substance Abuse Awareness in the Age of AIDS," and "Spirituality and Religion--Making the Connection for the Recovering Native American."

"All three key sessions touched on a special area of interest in the church, and provided usable information for people to take home," said Scharf.

The Rt. Rev. George Bates, bishop of Utah, presented three meditations and celebrated at the opening Eucharist at the Cathedral Church of St. Mark. A musical setting of Niebuhr's "Serenity Prayer" commissioned for organist and composer Alec Wyton, was sung at each plenary session and daily worship.

Keynote dinner speakers were the Rev. Leo Booth, Emmaus, Ltd., Long Beach, California, who spoke on "religion abuse," and H. Stephen Glenn, Ph.D., family psychologist, author, consultant, and director of Family Development Institute, Washington, DC. A foster parent of 18, and a natural father of four, Glenn presented issues of abuse and concern for the youth and families of today, incorporating Alcoholic Anonymous's 12-step process as a healing guide.

Small group workshops concentrated on alcohol abuse in senior citizens and adolescents, recovery issues in divorced and blended families, the spiritual aspects of recovery, and Native American alcoholism. Gay and lesbian workshop participants shared their personal struggles with alcohol and homophobia in a standing-room-only workshop.

Curt Yazza, a Navajo counselor from Flagstaff, made a plea for "culturally specific treatment" for the American Indian. "If you take somebody from the reservation and send them down there (to a treatment center), the modalities used in the treatment process are so foreign, they're gonna leave," Yazza said. "The sweat lodge has become more and more a therapeutic approach which works well, both for people from the city and from the reservation," he added. "It is a frame of reference which is closer, a lot easier to relate to, and nonthreatening."

The Samuel Shoemaker Award for the person who best exemplifies NECAD's ministry to sufferers from addiction was presented posthumously to Frank Davis, former chancellor of the Diocese of Iowa. His widow, Mrs. Nan Davis, accepted the award after remarks by the Rt. Rev. Walter Righter, retired bishop of Iowa. Bishop Righter said as an attorney Davis restructured the diocese and helped lead retreats in the diocese that drew record

attendances each year.

The Diocese of Milwaukee was presented the Russell Horton Award, which honors the diocese that made the greatest contribution in creative or new ministry in substance abuse. The Rev. Judy Cervise accepted for the diocese, which has provided abuse education workshops for Episcopal clergy and youth, in ecumenical settings and in cooperation with the dioceses of Eau Claire and Fond du Lac. In 1984 the diocesan alcohol and drug commission began the first of a series of annual five-day workshops. Nashotah House seminarians are now required to attend these as part of the seminary's program in pastoral theology. To date, 350 clergy (including four bishops) and lay leaders have participated in these workshops.

The 1991 NECAD gathering will be held in late May in the Tampa-St. Petersburg, Florida, area, hosted by the Diocese of Southwest Florida.

Sarah T. Moore is editor of the Diocese of Utah's Diocesan Dialogue.

90161

ENVIRONMENTAL CRISIS REQUIRES NEW SPIRITUALITY, COUNCIL OF WOMEN'S MINISTRIES TOLD

by Abigail Hamilton

"I see the environmental crisis as a gigantic blessing from the Holy Spirit," Sister Paula Gonzalez of the Sisters of Charity told the semiannual meeting of the Council of Women's Ministries in Colorado Springs, which met on June 7 to June 10. The need to develop a sense of spirituality that would focus not only on stewardship but also on the interconnectedness of all creation emerged as a major theme for the meeting.

The theme was emphasized in a sermon connecting the understanding in ancient religions of Mother Earth and Father Sky God, calling it a "good marriage." Whitty Isaacs of Daughters of the King said that, as a result, "we the children can be comforted and can feel secure, knowing that our parents' marriage is happy and secure--and with that knowledge we can change the world."

"There is a profound sense of smallness in the face of the environmental issues," said Sister Lorraine Reid of the Community of the Transfiguration, representing the women's religious orders of the Episcopal Church. "It is only in greater community that anything can happen," she said in urging women to work together in community to solve environmental issues.

The council combined presentations on issues with site visits and spiritual meditation through worship and the arts. While in Colorado council members visited three sites. The visit to the Rocky Mountain Arsenal gave participants an opportunity to see efforts being made by the federal government to salvage a site where toxic pollutants from military experiments during World War II and later from industrial experiments had combined to destroy a large area of the ecosystem. At the National Center for Atmospheric Research, the second site visited, the group heard a presentation on global warming by retired atmospheric scientist Bill Kellogg. Participants

also visited the Boulder Ecosystem, regarded by many as the oldest recycling center in the nation. After the visits Lynn Nelson of the Society of the Companions of the Holy Cross said, "I feel thrown back into God's hands. There is so much need."

"If the divine is at the center of our being, we can have hope," Sister Alice said in her discussion of a new spirituality. "It's as if, together, we are looking for signs to tell us which direction to go," added Myrtle Gordon of the Black Women's Taskforce. "The Christian church has boxed God in. We have to break down the box and let God lead us where we should be going," added Joanna Gajardo of the Women in Mission and Ministry staff.

The council also recommended some concrete steps the church should take to be environmentally sensitive. It will lobby for recycling at the next General Convention. "We will be encouraging our delegates to Triennial to adopt an ecologically sound lifestyle," said Marge Burke, president of Episcopal Church Women. "We will encourage careful meal planning, recycling, less use of styrofoam and plastic." There are also plans to prepare and distribute to all General Convention delegates an environmental prayer card with a green ribbon and original children's art on an ecological theme.

---Abigail Hamilton is a member of St. Paul's Church in Morris Plains, New Jersey, and Executive Council liaison to the Council of Women's Ministries.

90162

CHARGES, COUNTERCHARGES DEEPEN RIFT BETWEEN ANGLICANS AND GOVERNMENT OFFICIALS IN KENYA

A war of words has pitted the president of Kenya against the leadership of its Anglican Church in a struggle over the political future of that African nation.

President Daniel arap Moi has recently denounced the Anglican Church for allegedly plotting to destabilize his government. In a rally in central Kenya, Moi charged that some Anglican leaders were plotting with politicians to assassinate political leaders and civil servants and have the murders blamed on the government.

Moi advised church leaders to stay out of politics and concentrate on preaching the word of God. He said he may have been too tolerant for too long of subversive statements by church leaders, and said he would now get tough with them.

Kenyan Anglican Archbishop Manasses Kuria has challenged Moi to identify Anglicans said to be plotting to destabilize the government. In recent weeks Kuria has described the 1.3 million members of the Anglican Church as under siege, urged that the church be allowed to preach the Gospel without hindrance, and prayed that it no longer be falsely accused.

The current battle between Moi and Kuria occurs in the midst of a growing debate about how many political parties should be legal in Kenya. Since 1982, Kenya has had only one legal political party, and recently some Anglican bishops and others have been publicly questioning that arrangement. Kuria has called for a national convention to debate the pros and cons of a

one-party system and a multi-party system, a call supported by Roman Catholic Bishop Peter Kairo.

Moi has criticized the convention proposal, and several other politicians have criticized the comments by the archbishop. An assistant minister for commerce, Raymond Ndong, said Kuria had insulted the president. He urged the government to investigate the activities of some Anglican bishops and told Kuria to resign from the leadership of the church.

An assistant minister for education, Fred Omido, charged that Kuria used ungodly means to become archbishop. He said it was not the first time Kuria tried to undermine the president. He called the archbishop a Lucifer who would not enter heaven.

Bishop Anan Njeru of the Kenya Redeemed Church supported the Anglican archbishop, charging that parliament had failed to debate the issue of single-party and multi-party systems freely, and that members of parliament were blindly condemning advocates of the multi-party system.

A statement adopted by 10 of the 12 Anglican bishops in Kenya pledged support for Archbishop Kuria and called for a national convention to discuss "freely and openly the Kenya we want." The bishops insist that Anglicanism would never associate itself with subversive activities against the government.

90163

WORKSHOP ON CHRISTIAN UNITY STRUGGLES WITH ECUMENICAL ISSUES

by William J. Pugliese

Churches should "stop suppressing" or glossing over some of their disagreements on church polity in order to appeal ecumenical--and they should begin to renew their moral discourse on some of the major issues facing our society, Dr. Avery Post, former president of the United Church of Christ, told 400 ecumenical leaders at the 27th annual National Workshop on Christian Unity in Pittsburgh held on April 23 to April 26. Post also asserted in his keynote address that the ecumenical movement will move very slowly unless it learns to incorporate some of the energy, vitality, and commitment to causes that often characterizes the young.

Over 80 Episcopal diocesan ecumenical officers met in conjunction with the workshop. Bishop William Lazareth of the Metropolitan New York Synod of the Evangelical Lutheran Church in America told a luncheon audience that the differences separating the Roman Catholics, Anglicans, and Lutherans was more of a hermeneutical or language problem than a doctrinal one. Both Roman Catholic Bishop J. Francis Stafford of Denver and Episcopal Bishop Ted Jones of Indianapolis, chair of the Standing Committee on Ecumenical Relations, agreed that Lazareth's insight could extend the dialogues to newer and higher levels.

The Rev. Stanley White told the story of how he and 220 members of his Assemblies of God congregation joined the Episcopal Church in an Easter Eve confirmation service. White is currently studying for the diaconate and said that he expects to be ordained an Episcopal priest.

Seminars were offered throughout the workshop to help participants

better understand various ecumenical issues. The Rev. Leslie Reimer, chaplain to the world-famous transplant unit of University Presbyterian Hospital in Pittsburgh, spoke on medical-moral issues. Dean George Werner of Trinity Cathedral in Pittsburgh spoke on ecumenical cooperation in an urban setting. Dean John Rodgers of Trinity Episcopal School for Ministry spoke on ecumenism and the Decade of Evangelism.

At the conclusion of the workshop the Very Rev. Leonid Kishkovsky, an archpriest of the Orthodox Church in America and president of the National Council of Churches, offered a personal perspective on ecumenism, arguing that those interested in ecumenism must focus on "bridging the gap between parish and institution," between people and polity.

Kishkovsky went on to affirm that the ecumenical movement can be reinvigorated by the involvement of each parish and communion. Both those who are professionally involved in ecumenism, and those engaged in the issue in their daily lives, must be involved together in the endeavor so that "they may all be one," the theme of the workshop.

The Rev. Charles Wolmelsdorf, rector of St. Michael and All Angels Church in Lake Charles, Louisiana, was reelected president of the Episcopal Diocesan Ecumenical Officers (EDEO). Next year's meeting will be held on April 15 to April 18 in St. Louis.

--*The Rev. William J. Pugliese is communications officer of EDEO.*

90164

DIOCESE OF MARYLAND SEMINAR UNVEILS NEW SUBSTANCE ABUSE BOOKLET

The American Bible Society (ABS) recently unveiled a new Scripture booklet for people recovering from alcoholism and substance abuse at a daylong seminar conducted by the Episcopal Diocese of Maryland.

Turning to God: Finding a Spiritual Path to Recovery, was presented at Emmanuel Episcopal Church to more than 200 civic and religious leaders celebrating the 25th anniversary of diocesan involvement in substance abuse issues.

Participants in the Maryland diocese's Cathedral House Reentry Program played an important role in developing and reviewing *Turning to God*. The program assists recovering alcoholics and drug abusers in their efforts to find employment, live independently, prevent relapses, and develop strong inner spiritual resources.

ABS staff chose the Baltimore program to field-test the booklet because of its emphasis on spiritual issues in recovery. Participants drew on personal experiences to recommend Bible passages most helpful to people in recovery.

The 41-page ABS booklet is "simple enough to minister to people new to recovery and spiritual enough to satisfy people who have begun to experience the many challenges that await anyone making the difficult journey of recovering," according to Charles Houser, ABS manager of Scripture Resource Development, who presented the publication at the meeting.

Divided into three sections, "Surrender to God," "Walk with God," and

"Grow with God," the booklet contains Bible passages that offer encouragement and support to people seeking spiritual answers to their addiction problems.

Turning to God was prepared in response to numerous requests from church youth workers, prison and hospital chaplains, and concerned lay persons for spiritually motivated resources on addiction.

"I hope this Scripture portion will be wonderfully used by God for all kinds of people who are in pain because of addictions or other kinds of spiritual distress," said ABS board member Sally Shoemaker Robinson, canon for social ministry of the Episcopal Diocese of Maryland and a member of the planning committee for the event.

ABS will distribute the booklet to churches and social service agencies serving people in recovery. It has expressed the hope that the booklet will be useful to 12-step recovery groups including Alcoholics Anonymous.

--by Charles Houser, the American Bible Society.

90165

JOHN C. GOODBODY, RETIRED DIRECTOR OF COMMUNICATION OF THE EPISCOPAL CHURCH, DIES AT 75

John Collett Goodbody, 75, retired director of communication for the Episcopal Church, former president of The Seabury Press in New York, and former vice-president of Colonial Williamsburg, died of congestive heart failure on Sunday, June 10, 1990, in Charleston, South Carolina.

Goodbody, born in Omaha, Nebraska, in 1915, was the grandson of the founder of Goodbody and Company, one of Wall Street's earliest and most distinguished investment firms. He was the son of Maurice F. Goodbody and Nellie Jane Collett Goodbody of Ridgewood, New Jersey. He was educated at Kent School, Williams College, and Harvard, where he did postgraduate work. He served in the Navy during World War II under Admiral William F. Halsey and Admiral Chester W. Nimitz.

Goodbody served as director of communication of the Episcopal Church from 1975 to 1980 under the term of Presiding Bishop John M. Allin. "He was a dear personal friend and a good and faithful companion in the mission of the church," Allin said. "He had a primary objective in reporting the life and activities of the church as objectively as he could. He felt strongly that the communication office should not be merely a 'house organ' but that it should report the life of the church with honesty."

"He helped us to build credibility in the national communication office with strong leadership," said Sonia Francis, current executive for communication of the Episcopal Church and a former colleague of Goodbody. "He helped to strengthen the ties between the national office and local diocesan communicators."

Goodbody's lifelong interest and career in communications, and his dedication as an Episcopal layman, extended into his retirement in South Carolina, where, with his wife, he coedited the *Jubilate Deo*, a monthly diocesan newspaper. He also served as a communication consultant for

Trinity Parish in New York City and continued as a communications adviser to the Episcopal Church.

Surviving Goodbody are his widow, Harriet Linen Goodbody of Seabrook Island, South Carolina; his children Margretta Goodbody Niles of Darien, Connecticut; Joan T. Goodbody of Seabrook Island, South Carolina; and David L. Goodbody of Jackson, Wyoming. He also left two grandchildren and two siblings: Maurice F. Goodbody, of Hope, New York; and Margaret Goodbody McNeily of Kennett Square, Pennsylvania.

A memorial service will be held at 3:00 P.M., Thursday, June 14, at the Church of Our Saviour, John's Island, South Carolina. The Rt. Rev. Gray Temple, retired Episcopal Bishop of South Carolina, will officiate.

Memorials may be sent to the Church of Our Saviour in John's Island, South Carolina, or the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, NY 10017.



news briefs

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Archbishop of Canterbury's statements on polygamy under fire

Archbishop of Canterbury Robert Runcie's comments on polygamy during his recent tour of South America have raised eyebrows among Church of England leaders. Speaking in Buenos Aires, Runcie acknowledged that polygamy looms as an increasingly important issue given the church's growth in the Third World. While asserting that polygamy "is not possible for someone who has accepted the Christian ethic," the archbishop appeared to leave the door open for a more liberal reading of the issue when he added that "polygamous [husbands] who were baptized in local circumstances ... would not need to put away their wives from the household." John Stokes, a conservative churchman and Tory member of Parliament, responded by saying, "I totally disagree with what he said, and I believe the majority of the church does as well." Runcie, who will step down as archbishop next January, also reportedly said that the Church of England will probably have its first women priests within the next decade.

Church of England takes up issue of women's ordination

The 43 dioceses of the Church of England have begun the process of considering legislation that could ultimately permit women priests. Each diocese is to clearly indicate by November 1991 whether it approves or disapproves the draft *Priests (Ordination of Women) Measure* and the associated draft canons. If a majority of the diocesan synods approve the measure, it must then secure a two-thirds majority in each house of the General Synod. If approved, Parliament would then consider whether to send the legislation on for royal assent.

Foundation to discontinue loan program for church construction

The board of the Episcopal Church Foundation has decided to phase out its Revolving Loan Fund, which had distributed over \$10 million in loans to dioceses and parishes for church building and congregation development since its inception in 1952. The strong track record of the Episcopal Church Building Fund, the church's "lead agency" in the area of domestic building loans, was the primary factor motivating the board's action. In announcing the decision, Peter Megargee Brown, the foundation's president, noted that "we also heed the guidance of our founder, Bishop Henry Knox Sherrill, who advised that the foundation do those things for the church not done by others." Alternative uses for the funds set aside for the Revolving Loan Fund will be explored. The Episcopal Church Foundation is a lay organization

that provides grants in a number of areas, including innovative, practical programs for strengthening ministry.

Extracurricular religious clubs can meet in public high schools

The Supreme Court on June 4 upheld the Equal Access Act, a 1984 federal law that gives public high school religious clubs the same right to meet as other extracurricular groups. The decision stems from a 1985 case involving a public high school in Omaha, Nebraska, where a group of students successfully sued the school district for recognition of their Christian Bible club. By an 8-1 vote, the Supreme Court argued that the federal law did not overstep the bounds separating church and state. In her written opinion, Justice Sandra Day O'Connor said, "We think that secondary school students are mature enough and are likely to understand that a school does not endorse or support student speech that it merely permits on a nondiscriminatory basis." But Burton S. Levinson, chairman of the Anti-Defamation League of B'nai B'rith, which joined with the American Civil Liberties Union and other groups in filing opposing briefs, said that the Court's decision was "troubling because it sanctions the use of public school facilities to advance religion in violation of the First Amendment."

Joint prayer vigil in Washington eyes summit gains

Soviet Christians joined U.S. Christians during a five-day prayer vigil (May 30-June 4) in Washington that focused on the concurrent summit meeting between Presidents Mikhail Gorbachev and George Bush. Members of the vigil, sponsored by the U.S. National Council of Churches (NCC) and churches in the Soviet Union, expressed gratitude for the continued movement toward peace and international cooperation evidenced during the summit, and also affirmed their solidarity with the three delegates who had journeyed from the Baltic republics of Lithuania, Latvia, and Estonia. Soviet delegates added their hopes for the enhanced role that Soviet churches have been allowed in the areas of education, social service, and evangelism during the Gorbachev era. At the same time, five members of the group met with Deputy Secretary of State Lawrence Eagleburger to explore human rights and other issues, underscoring Eagleburger's acknowledgment that religious leaders have an important voice in the international dialogue. The vigil opened with a festive prayer service at the Washington National Cathedral and closed with an ecumenical service at St. Nicholas Orthodox Cathedral. Four NCC representatives had simultaneously traveled to Moscow to share prayers there with Soviet Christians.

Native American Episcopal priest found in violation of ordination vows

The Rev. Francis Apple, an Episcopal priest of Sioux ancestry, is facing removal from the priesthood after a church court found him guilty of conduct unbecoming a priest. The court investigation stemmed from charges that Apple had misused charitable funds donated to the Pine Ridge Indian Reservation in South Dakota. Last year the Philadelphia *Inquirer* alleged that Apple had continued to raise money for projects after they had been discontinued, and had used at least some of that money to cover the educational and living expenses of his wife and son. Apple has declined to comment on the matter pending its resolution by Bishop Craig Anderson of the Diocese of South Dakota.

VISN to expand its format

Vision Interfaith Satellite Network (VISN) will expand from an 18-hour to a 24-hour format on July 2, and will add 13 new programs to its already broad-based television offering. The nonprofit network, formed in the wake of the televangelist scandals two years ago, reaches seven-and-a-half million households through more than 380 cable systems. Its policies are shaped by a consortium of 23 Protestant, Orthodox, Jewish, and Roman Catholic faith groups.

Russian Orthodox patriarch seeks role for church in schools

Patriarch Aleksy II of the Russian Orthodox Church, speaking at a June 12 press conference in Moscow, criticized pending Soviet legislation that he said would unfairly prevent the church from providing schoolchildren with religious instruction. The stated aim of the proposed legislation is to separate church from state by guaranteeing freedom of conscience and the equal legal standing of all religious attitudes and beliefs. In particular, it would end the prohibition against public worship and further restore religious properties earlier seized by the state, while at the same time banning religious bodies from state functions. Public debate over the issue comes in the wake of decades of aggressive state-sponsored atheism in the Soviet Union, as well as ongoing reforms that perestroika has engendered in the religious realm. "In the past, the authority of the church was limited to the walls of the church building," the patriarch said. "Now our activity goes beyond the church walls and out into the world. It demands many changes."

Court favors Diocese of Newark, denies claims of Jersey City church

The Supreme Court of New Jersey on May 30 sustained a lower court ruling that the Diocese of Newark had acted within its rights when it designated the Church of the Ascension, in Jersey City, as an "aided parish" under canon law. The Rev. George G. Swanson, Ascension's rector, and his vestry had sought to curtail diocesan involvement in the rebuilding of Ascension, following the church's destruction by fire. The court also ruled that the diocese had acted properly by placing the church's assets and the fire insurance proceeds under trusteeship. In light of the court's ruling, the Diocese of Newark issued a statement on June 6 reiterating its plans for involvement in the church's restoration.

Fundamentalists retain control of Southern Baptist Convention

Conservatives reconfirmed their hold on the 14.9-million-member Southern Baptist Convention on June 12 when, for the 12th consecutive year, they elected a fundamentalist to head the nation's largest Protestant denomination. Meeting in the New Orleans Superdome, the 38,200 delegates gave Rev. Morris Chapman of Wichita Falls, Texas, 58 percent of the vote in beating back a challenge from moderates. The fundamentalist reign has meant a more limited role for women and divorced people in the church, as well as a pronounced tendency to appoint only those who believed in biblical infallibility to seminary professorships. Stan Hastey, executive director of the moderate Southern Baptist Alliance, representing 101 churches, acknowledged after the vote that moves to found alternative seminaries are currently underway. There has also been speculation that moderates are considering the establishment of a new Baptist denomination.

Mainline South African churches to reconsider state-sponsored meeting

The South African Council of Churches (SACC), which recently declined President F.W. de Klerk's invitation to attend a state-sponsored conference of religious and political leaders, has agreed to reconsider the question in light of a mediation offer by members of two sister churches on May 23. The reconciliation efforts come on the heels of a statement by Rev. Frank Chikane, SACC's general secretary, that the conference of churches should resolve its internal divisions before meeting with the state. In particular, he was referring to long-standing differences over apartheid, especially as reflected by the position of the Dutch Reformed churches, whose membership includes most of the leaders of South Africa's ruling National party.

Salvadoran Roman Catholic bishops oppose coffee boycott

El Salvador's Roman Catholic bishops sharply criticized the boycott of Salvadoran coffee in a May 30 open letter distributed to U.S. Roman Catholic bishops. The letter charged that the boycott, which has had the backing of the National Council of Churches (NCC), the United Methodist Church's General Board of Global Ministries, and individual Roman Catholic dioceses, "harms indiscriminately not only the coffee growers but the people as well whose livelihood is from working with coffee and is a harsh blow to the fragile economy of the country." The director of the NCC's Caribbean and Latin American unit, the Rev. Oscar Bolioli, said that he believes the apparent differences may be the result of a misunderstanding. He said the NCC will be issuing a memo to further explain its endorsement of the boycott. Salvadoran priests have reportedly said that they suspect that the open letter was written at the urging of the Salvadoran government and the coffee-growers association. The boycott was initiated by the San Francisco-based Neighbor-to-Neighbor Action Fund, which describes itself as a lobbying group.

Presbyterian assembly continues move toward center

The recent nine-day session of the 202nd General Assembly of the Presbyterian Church (U.S.A.), which was marked by what some observers called an "emergence of the middle," affirmed long-held theological and social justice issues and focused on new environmental concerns. The denomination's 600 voting commissioners overwhelmingly adopted a proposed "Brief Statement of Faith" that asserted racial and sexual equality as well as traditional church beliefs. Many church leaders saw the declaration as providing the 2.9-million-member denomination with a stronger theological identity. "We must agree on what we believe before we can agree on much else," the assembly's moderator, Price Henderson Gwynn 3rd, observed after the vote. In a related action, the delegates recommended that the church's 22 recognized special-interest groups, long a source of friction over issues such as abortion and homosexuality, be stripped of their official status within the denomination. If a majority of the presbyteries approve the recommendation, it will be taken up at next year's assembly.

Church representatives consider new European challenges

Representatives from predominantly central and eastern European churches met on May 14 to May 19 in Moscow to consider the new challenges offered the church by the region's evolving political situation. The meeting, organized by the Lutheran World Federation, the World Alliance of Reformed

Churches, and the World Council of Churches, heard reports on the church's role in shaping the recent changes and in serving as a source of spiritual strength during trying times. While noting the church's new social, educational, and service possibilities in central and eastern Europe, a communique from the meeting expressed fear that "after the long period of oppression ... the churches do not have the resources, either financial or human, to effectively respond to these new opportunities."

British Methodists to consider ordination of gays

The British Methodist Conference will be asked at its June meeting to commend for study a Methodist commission report urging that ordination not be denied to people on the grounds of their sexual orientation. The commission was, however, unable to reach a consensus concerning the ordination of noncelibate homosexuals, and recommended instead that such cases continue to be decided on a case-by-case basis. This means "each candidature is judged on its merits, taking the whole person and that person's circumstances and network of relationships into account," the report said.

Reformed Episcopal Church's resolutions affirm traditional values

The 46th General Council of the Reformed Episcopal Church, meeting on May 23 to May 25 in Jenkintown, Pennsylvania, deplored extramarital sexuality and homosexuality, and condemned abortion except in cases where the life of the mother is endangered. At the same time, church members were called upon to show "Christ-like compassion" to sinners. The 6,000-member Reformed Episcopal Church is a 19th-century offshoot of the Episcopal Church in the U.S.A.

British House of Lords overturns vote on suspected former Nazis

On June 5, the British House of Lords capped a nine-hour debate by overturning a House of Commons vote that would have permitted the prosecution of British citizens who are suspected of having committed Nazi war crimes. The government-sponsored bill can be resubmitted to the Commons, Parliament's lower chamber, during its next session, and if passage is secured there a second time, it would become law despite any further action by the House of Lords. Such a course is questionable, however, since no bill voted down by the House of Lords has been revived by the government since 1949. Archbishop of Canterbury Robert Runcie was among the opponents of the bill. The issue has been fiercely debated in Great Britain since 1987, when the Simon Wiesenthal Center in Los Angeles identified 17 suspected Nazi war criminals presently residing in Britain.

British United Reformed Church to consider union with Methodists

In May, the British United Reformed Church voted to consider union with the larger British Methodist Church. If the latter approves a similar resolution at its June conference, the two churches will embark on a 15-month consultation process as a prelude to firming up proposals for United Reformed-Methodist meetings in 1992. At present, there are approximately 200 joint United Reformed-Methodist congregations in Great Britain.

Asiamerica Ministry consultation to meet in Los Angeles in July

A national consultation focusing on ministries involving Asian and Pacific Island people in the United States will be sponsored by the Episcopal

Asiamerica Ministry at the University of Southern California in Los Angeles on July 25 to July 29. In keeping with the Decade of Evangelism, the theme of the gathering will be "Sharing the Face of Christ in Our Daily Life." The Rt. Rev. Frederick H. Borsch, bishop of Los Angeles, whose diocese has the largest number of Asian Americans in the country, will deliver the keynote address. The Episcopal Church's Chinese, Filipino, Japanese, Korean, and Southeast Asian Convocations will meet during the consultation, and a forum on social justice concerns will be held on July 25. For additional information, contact the Episcopal Asiamerica Ministry, Episcopal Church Center, 815 Second Ave., New York, NY 10017, or phone (800) 334-7626.

Anglicans in Japan vote to consider ordination of women

The Anglican Church in Japan, the Nippon Seikokai (NSKK), voted at its recent 42nd General Synod to form a "Study Committee for the Realization of the Ordination of Women to the Order of Priest and Bishop." Although the measure had failed in two previous synods, it passed this time in both houses. In a companion resolution, the synod mandated that women be appointed to all committees of the province, an effort aimed at increasing the participation of women at all levels of the NSKK. The synod also recognized the present "Trial Prayer Book" as the official prayerbook of the NSKK, although the former prayerbook will continue to be used as an alternative.

O'Connor weighs excommunication for pro-choice politicians

John Cardinal O'Connor, the Roman Catholic archbishop of New York, recently warned that Roman Catholic politicians taking an active pro-abortion stance face the risk of excommunication from the church. In a 19,000-word article in the June 14 issue of *Catholic New York*, the archdiocese weekly newspaper, O'Connor pointed specifically to officeholders who facilitate abortions "by advocating legislation supporting abortion or by making public funds available for abortion." Although the cardinal subsequently denied having a "hit list" or "any intention of excommunicating anyone," he has long maintained a running public debate with New York's Governor Mario Cuomo over the issue. Cuomo, a Roman Catholic, has expressed his personal opposition to abortion while giving tangible support to a woman's legal right to exercise the abortion option. In his article, O'Connor wrote that he "can not find anything in church teaching that can support a 'personally opposed to, but' position." The rarely imposed sanction of excommunication is the harshest penalty that the Roman Catholic Church can impose on its members, and prohibits such Roman Catholics from receiving any sacraments, with the exception of penance.

Clarification: Which Old Catholics are we talking about?

Two items concerning the Rev. George Stallings that were carried in recent mailings of the Episcopal News Service have sown the seeds of confusion among some alert readers. We have reported that Stallings was to be ordained a bishop in the "Old Catholic Church." Stallings was indeed ordained a bishop on May 12, 1990 by Archbishop Richard W. Bridges of the "Independent Old Catholic Churches," which is not a part of the Union of Utrecht (the Old Catholic body in communion with the Episcopal Church). Bishop Anthony Rysz, representing the Polish National Catholic Church of America, has confirmed that Stallings's group is not a part of the Old Catholic Churches in communion with the See of Utrecht.

PEOPLE

The Rev. Chester L. Talton, rector of St. Philip's Episcopal Church in the Harlem section of New York City, was elected suffragan bishop of the Diocese of Los Angeles on June 9. He was selected on the fifth ballot by a two-thirds majority of the 180 clergy and 400 lay delegates. Talton, 48, one of seven candidates for the position, becomes the diocese's first African-American bishop, and will assist diocesan Bishop Frederick H. Borsch. Born in El Dorado, Arkansas, Talton received a master of divinity degree from the Episcopal Church Divinity School of the Pacific in 1970, and was ordained a priest the following year. Since the election must be ratified by the other bishops and standing committees of the church's 118 dioceses, Talton's consecration is not expected before the end of the year. He succeeds the Rt. Rev. Oliver B. Garvey, Jr., who will retire on June 30.

Bishop Mark Dyer of the Diocese of Bethlehem, Pennsylvania, has accepted the archbishop of Canterbury's appointment to cochair the International Commission of the Anglican/Orthodox Theological Dialogue when it convenes its eight-day meeting in Toronto on September 10. The 28-member body will continue the ecumenical dialogue between the Anglican Communion and the 160-million-member Orthodox Church, which is, in the words of a 1987 joint statement by the two churches, "aimed at nothing less than visible and sacramental unity." For the past two years Bishop Dyer has served in the highly visible role of being the only member of the Episcopal Church in the U.S.A. on the archbishop of Canterbury's International Commission on Communion and Women in the Episcopate.

The Rev. Barbara Taylor, among the best preachers in the Episcopal Church, will be heard on the "Episcopal Series of the Protestant Hour" beginning July 8. The series is broadcast over 325 AM and FM stations, including the American Forces Radio Network, and has a worldwide listening audience of 10 million people. A bound transcript of her sermons will be issued by the Cincinnati-based Forward Movement Publications.

David A. Kalvelage was recently appointed editor of *The Living Church*. Kalvelage, 47, brings 20 years of journalism experience to the position, and was most recently executive assistant to the bishop of Albany (NY) and editor of the diocesan journal, *The Albany Episcopalian*. A native of Green Bay, Wisconsin, Kalvelage has long been active in the Episcopal Church, and was a deputy to the last two General Conventions.

The Board of Trustees of the Church Divinity School of the Pacific has announced the election of the Very Rev. Charles A. Perry as the Episcopal seminary's new president and dean. Perry is currently the Washington National Cathedral's principal preacher and also oversees its wide scope of liturgical, programmatic, and financial operations. He will be inaugurated at the Berkeley, California-based seminary on October 26.

Archbishop of Canterbury Robert Runcie will become Lord Runcie after his retirement next year. The life peerage, which entitles its holder to a seat in

the House of Lords, the upper chamber of the British legislature, was bestowed by Queen Elizabeth II earlier this month during the official ceremony marking her birthday.

The new Volunteers for Mission appointed by Presiding Bishop Edmond L. Browning are: **Jean Dornon**, of the Diocese of San Diego, who will serve as administrative assistant in the Diocesan Office of the Dominican Republic, for two years, beginning April 1990; **Barbara High**, of the Diocese of New York, who in May 1990 will begin a year of service as a registered nurse and instructor of nursing at Bonda Mission Hospital in the Diocese of Manicaland, Zimbabwe; and **H. Allen Perry** and **Susan Perry**, medical doctors from the Diocese of Alabama, who will aid the Ministry of Health in Managua, Diocese of Nicaragua, from June 1990 to January 1993.



news features

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Presiding Bishop's Address from the Chair
Executive Council of the Episcopal Church
Fresno, California
June 12, 1990

Some wise Californian once said the following: "We cultivate and irrigate, but it is God who exaggerates." God does exaggerate, and God's extravagance commands attention in California, both in its soil and in its people. For this extravagance, and for all God's mercies, we give extravagant thanks and praise.

From the moment I heard the presentation in Kansas City of our Standing Committee on Planning and Development, I knew something of what I wanted to say in this address from the chair in Fresno. I wanted, in a word, to support as strongly as I could the toil and sweat and doggedness of this committee and its consultant. For I believe that what they are about--creating a vehicle for long range planning and thinking about mission--is crucial to our future and our credibility as a church.

I've been thinking a lot recently about the future of our church. I want to share some of that thinking with you under the rubric of a phrase that caught my attention and that seems to me to sum up an attitude appropriate to people of faith: *Reverence for the future*.

We can be reverent toward the future because as Christians we are confident we *have* a future. We can be confident we have a future because we look to God in hope--to a God who above *all* things is faithful to the creation.

Desmond Tutu is reported to have said (whether he said it or not I don't know, but it sounds like him): "I am not an optimist; I am full of hope."

Optimism may or may not be justified. Sometimes optimism is just in your genes, sometimes it's whistling in the dark. But *hope*, if you're a person of faith, rests on something else entirely. Hope rests on our experience of God--the same God who brought his children out of captivity and went before them into the Promised Land, the same God who raised up Jesus from the dead, and whose Holy Spirit comforts us still.

We therefore look to the future reverently, in hope, because God *is* our future.

Lately I've come to think of our future by recalling our past. It seems like everyone these days is celebrating a centennial or a sesquicentennial or a bicentennial, even tricentennials. Everyone these days is telling stories. I've just heard some marvelous stories in Brazil, where I went last week to help celebrate the church's one hundred years of existence in that great country.

These anniversaries and the stories they bring forth make me realize how crucial is our *present*, and what our present presages for our future. Think of those stories we have from our forebears in the faith--stories of roads taken and roads not taken, of choices made and choices rejected. Because of those choices we are where we are today. Future generations are going to look back at us and recall the choices *we* made. Will our children and grandchildren "rise up and call us blessed"? Or will they sadly recall a birthright squandered? It's a sobering thought-- and I think it daily.

When Executive Council met in November, on the feast day of Richard Hooker, I tried to recall some of those choices made, some of those precious elements of our Anglican heritage which make us what we are today and that point us toward a future worthy of reverence and confidence.

For me, one of the great strengths of our heritage is our *inclusiveness* as a community. I tell you with sadness that I think that strength is being sapped today. I think we in the Episcopal Church today are in danger of reneging on our commitment to a truly inclusive church, one in which there are no outcasts. Hooker lifted up inclusiveness as one of the bedrock essentials without which the church is not truly the church catholic. We call it "Anglican comprehensiveness" or "the middle way." We claim it because we believe this way is (in the words of the collect for Richard Hooker) "not a compromise for the sake of peace, but...a comprehension for the sake of truth."

Bishop Bill Spofford blessed me greatly the other day when he sent me a copy of a letter he had written to a brother bishop. I won't go into the contents of the letter, but I will lift up a quote which Bill included. The quote is from the correspondence of William Reed Huntington, another great Anglican whom we honor next month in our calendar. A friend had written Huntington in the aftermath of the Crapsey heresy trial back around the turn of the century. There was a movement in the church at that time to establish some sort of ecclesiastical supreme court, a final court of appeal that would make definitive judgments on matters of controversy. Here is what Huntington's correspondent wrote, as Huntington himself was struggling with the issue:

"[Such] a Court of Appeal is in itself inconsistent with that very genius of the Anglican Communion upon which our Catholic heritage rests. From the dawn of the Reformation in England until to-day, our strength has been that we have not settled doctrinal differences. By our genius for comprehensiveness we have united irreconcilables, and gloried in the simultaneous possession of doctrinal positions radically incompatible.... One of the foundation stones upon which we have builded, is the conviction that the best way to settle our differences is not to settle them."

There are those in our church today--honorable, well-intentioned people--who want very much to settle our differences, and to settle them with some vengeance. There seems, for instance, to be a resurgence of a biblical fundamentalism that thinks that a simple, unequivocal "the Bible says..." will settle all our differences. We forget too easily that Scripture is joined to Tradition and Reason as the source of our authority. We forget that interpretation of the Bible is the responsibility of the whole church catholic and not simply of individual Christians.

There has been a movement in a certain quarter to remove a prominent colleague from a committee because that colleague has said and done unpopular things. When we participate in this kind of censuring activity, we

forget that the spirit of truth works where it will, that in comprehensiveness and diversity will truth most likely be apprehended.

There are other disturbing signs. In several recent diocesan conventions attempts have been made to impose binding doctrinal propositions--statements unobjectionable in themselves, though incomplete--forgetting that our only confessions as a church have been the historic Creeds in their entirety.

There are those in our church who would build impervious walls of doctrinal and ecclesiastical purity. In doing so, they isolate themselves from the rich diversity and strength of their brothers and sisters in Christ in this church, forgetting, in Hooker's words, that we are "parts united into one body..., each to serve unto other's good, and all to prefer the good of the whole before whatsoever their own particular."

Not all the disturbing signs have to do with doctrine. Racism continues to raise its ugly head, refusing to disappear. Homophobia threatens to unleash a hysteria that makes the pastoral care of our people immeasurably more difficult. How easily we forget that in Christ the dividing walls have been brought down, that in God's household "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female."

These are worrisome and dangerous trends. They strike at the very heart and root of our identity and credibility as a community of faith in the Anglican tradition. Our strength has always been in the way we handled crises and remained inclusive, a spacious and hospitable home for all who hungered spiritually and guarded their God-given autonomy as persons blessed with memory, reason and skill.

What am I saying? I am saying that our beloved church may be in danger of becoming something less than a church, competing interests backing themselves into smaller and tighter circles of self-justification and self-righteousness, attempting to write their prejudices into canon law, pursuing legalisms at the expense of compassion, understanding, and mercy.

Sometimes I feel like a harried mother, beset by squabbling children, bloody-nosed and bruised. I want to love them and wave the magic wand, making everything better. At the same time I want to grab them by the neck and shake real hard!

"For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known." Saint Paul was the first Anglican. He knew all too well our limitations as fragile earthen vessels of the great riches of God. Paul knew the tension of living between the times, between promise and fulfillment, between the "already" and the "not yet." Can we together, as Paul's heirs, keep ourselves in that tension? Can we make room for the Spirit? Can we resist the temptation to seek a false unity, compromise for the sake of peace? In our better moments we know, with Jurgen Moltmann, that "faith which opens itself to hope does not bring peace, but disquiet." We seek then to remain faithful to the God who goes on ahead of us and calls us always to be something *more than we are*. The California farmer had it right: we water and irrigate, and leave the exaggeration to God!

Having heard this, you will not be surprised to learn that I have had some pretty frustrating moments lately. How to break out of the institutional wrangles and binds and get on with the mission of the church? I see homeless people in rags right outside 815 Second Avenue. I hear of children starving to death. I see families being battered and fragmented by forces beyond their control. I have just witnessed in Brazil the wrenching effects on millions of

human beings of the crushing burden of international debt. Bright young people are dying of AIDS. Bright young adults are discovering that the Me Decade is over and that indeed we do not live by bread alone.

I want to get going! I want this church to get going! I want to see the Mission Imperatives take on flesh and blood! I want to see every single Episcopalian challenged to do great things for God!

At the May In-House Week I shared these frustrations with my staff. As always, they heard me out with calm and grace and ministered to me. Several even wrote me letters. One said, remember there is a distinction between the church-as-institution and the Christian movement. Another said, don't even use the word "institution." It depersonalizes. Speak instead of the "community," or use the biblical words "fellowship" and "body of Christ." Still another shared with me an interview of Bernard Haring, the great Roman Catholic moral theologian. Haring has had his share of run-ins with Cardinal Ratzinger, but he doesn't despair.

"If I were to equate the church with the tradition that stretches from the Roman Inquisition to the Congregation for the Doctrine of the Faith," Haring said, "I would come to rather negative conclusions. I can understand why people who concentrate their attention solely on those institutions become disillusioned and leave the church. But our faith forbids us to take such a narrow view."

For Haring the church "is embodied and made real" in the many exemplary Christians he has known--both "great prophets" and "humble, insignificant saints." He is nourished and inspired by their stories and witness. Compared with these living stones in Christ's temple, the minor distractions of institutional life are as nothing. Here's what he said:

"I love the church because Christ loved it, even unto death. I love the church even when I discover in it attitudes and structures that I cannot reconcile with the Gospel. I love the church as it is, because Christ loves me with all my imperfections and shadows, never ceasing to encourage me to fulfill the plan he had for me from the first moment of my creation."

Recently I had one of the the greatest privileges of my life--meeting one of the living saints that make the Church of God a true and living witness to the incarnation of Jesus. In Recife, in the far northeast of Brazil, through the good offices of Bishop Clovis Rodrigues of the Episcopal Church, I met with Dom Helder Camara, former Roman Catholic archbishop of that impoverished region. Dom Helder is 81 years old now, very small, and getting somewhat frail. He lives simply, in the little house where he lived as archbishop, foregoing the great palace in which his successor now lives. On the garden wall outside his quarters marks still remain from machine-gun bullets meant for him --a stark testament to his faithfulness as a shepherd of his people. Much of Dom Helder's work has been dismantled, a sign of these new times in the Roman Catholic hierarchy. Even so, Dom Helder talked to me of hope. He touched me, physically and spiritually, and lifted me and made me glad to be a part of this great body--the very body of Jesus Christ himself.

What then do we do with the wounds and the frustrations that are so inevitable when we seek to be faithful persons? According to disciples like Bernard Haring and Dom Helder Camara, there is a large and roomy place for

them. Here's what Haring said: "If we use what the church offers us...we shall be able to place the wounds the church inflicts on us where they belong: in the heart of Jesus."

We reverence the future by honoring our past, by recalling the stories and the choices that make us what we are. We honor that heritage--we cherish it--and we stand firmly upon it in times of temptation and crisis and distress.

We reverence the future by attending carefully to our present, to the stresses and the strains, to the hurts and the wounds in our fellowship. We try not to judge intemperately and hurtfully but to understand, to show mercy and compassion as our God shows with us. We try to live in the tension between the promise of God's reign and the fulfillment that is not yet. We try to make our home a welcoming and hospitable one, spacious and inclusive of all who would with integrity walk in the way of Christ.

Let me conclude this reflection with some announcements and comments about our immediate future.

First, we *are* going to Phoenix. I think you know by now that the Arizona legislature has established statewide observance of Martin Luther King, Jr. Day. We rejoice in this and give our deep thanks to Bishop Heistand and the people of the Diocese of Arizona, who have worked so hard and steadily for this outcome. We congratulate the legislature and people of the state of Arizona for what will surely prove to be a wise and far-reaching decision. We also heave a great sigh of relief!

Second, I am happy to announce that the Rev. Charles Cesaretti has agreed to act as our in-house coordinator for General Convention preparations. He will monitor Executive Council staff participation, all those myriad details necessary to the smooth and timely unfolding of events. You will recall the invaluable contribution of George McGonigle in this role for the Detroit Convention. I think Charles will fill the same role and I am certain we will all benefit by his energy and knowledge of our operations.

One of the tasks Charles will assist in right away is to meet with the chairs of our four standing committees, whom I have asked to serve as a drafting committee for the Executive Council's report to General Convention. I hope that at least a draft of the report will be ready for discussion at our November meeting.

Finally, I want to announce that we have a theme for the 70th General Convention: *By Water and the Holy Spirit: Seeking and Serving Christ in All Creation*.

You can see that this theme is in continuity with that of Detroit, expanding it more precisely to our baptismal covenant. If by water and the Holy Spirit we are incorporated into Christ's body, then our ministry is that of seeking and serving the Christ in the fullness of the created order. I am excited by this theme and by the many possibilities for its development in the program of this Executive Council and in the ongoing work of the Committee on Planning and Development. What better way to show reverence for our future than by recommitting ourselves to the vows we made in baptism, putting our whole trust in the grace and love of the one who ever calls us to where he himself is, in the eternal presence of God, in that reign of glory that renews heaven and earth.

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INDEPENDENT EPISCOPAL MISSION AGENCY OPTIMISTIC IN FACE OF FINANCIAL CRISIS

by Jeffrey Penn

A recent financial crisis has shaken an independent Episcopal missionary agency and raised serious questions about its effectiveness to carry out its mission.

The Board of Trustees of Episcopal World Mission, Inc. (EWM) recently learned that their organization had incurred a huge debt that threatened to undermine its support of missionaries around the world and its credibility as a nonprofit organization.

"We had initial tips that there were problems from missionaries out in the field," said the Rev. Gene Horne, rector of Albany, Oregon, a trustee and now the chairman of the Finance Committee of EWM. "After we did an investigation we discovered that there were some big financial problems to work out."

According to the chairman of the Board of Trustees of EWM, the Rev. Ernest Ashcroft of St. Paul, Minnesota, the "latest figures show us (to be) something over \$200,000 in debt." The financial crisis was accompanied by a leadership crisis: resignation of the founder and executive director, Paul Walter, and several trustees.

"Ultimately the executive director carried responsibility for policy decisions that involved taking on debts," said Ashcroft. "Some trustees felt a growing sense of insecurity on the part of our missionaries and the people who support us. In order to dispel those things, people felt the executive director should step down," he said.

"Whatever problems we have had in the past," said Ashcroft, "no money was misappropriated for personal use. We have had some unwise decisions--but no criminal decisions."

A driving force that may have contributed to the current problems is EWM's sincere desire to evangelize the world--and to do so as quickly as possible. "Almost all para-church missionary agencies are idealistic and zealous to send more people than they can support," said William Schwartz, a missionary in Cyprus formerly sponsored by EWM.

The EWM was founded in 1982 as an independent mission agency to "foster worldwide involvement by all Episcopalians in obedience to God's command 'to go and make disciples of all nations,'" according to a promotional brochure printed by the mission. Admittedly evangelical, the EWM operates by a philosophy that stresses evangelism for conversion.

"There is a perception of a fair number of renewal-minded people in the church that the church needs more mission activity aimed at conversions," said the Rev. Mark Harris, coordinator of overseas personnel at the Episcopal Church Center. "They sense a lack of missionary zeal," he said.

However, Harris pointed out that the Episcopal Church has more than 100 people in the field serving in many areas of service and witness, "because being present in the church, and helping to strengthen the indigenous faith communities is primary to the evangelism that the church takes on itself."

"We have between 250 and 300 Episcopal parishes supporting the work of

EWM," said Caroline Wood, the office manager and development coordinator of EWM offices in Forest City, North Carolina. "This could include financial support, prayer support, or donation of administrative services, such as printing a missionary's prayer letter," she said.

Some parishes desire the direct contact with missionaries provided by EWM. "We wanted a direct missionary connection," said the Rev. Michael Hartney of Albany, Oregon. "Two missionaries (from EWM) have visited our parish, and we have received direct mail solicitation to support them," he said.

Hartney said that his parishioners are pleased to support missionaries from EWM, but noted that they do this "above and beyond our support of the diocese and the institutional program of the national church."

Members of EWM insist that their role complements what the national church is doing. "Voluntary agencies can focus on a single purpose," said the Rev. Canon George Pierce, a board member of EWM. "They have the possibility of going places where the official agency might not be able to send someone. They usually grow out of a particular movement of revival in the church," he said.

"There is a breadth of opinion within the Episcopal Church regarding styles of mission," said Ashcroft. "Many Episcopalians seek a more traditional evangelism than the focus of the national church on education--and the EWM offers a way to do this traditional evangelism."

Independent societies may be seen as a complement or a corrective to the institutional church. The 1985 General Convention of the Episcopal Church recognized and affirmed "the unique contributions that independent missionary societies are making in helping to personalize and involve every member in world mission."

Financial accounting and the zeal for mission

In the corporate credo of EWM, the zeal of the mission is spelled out clearly. "EWM trusts God for great things. The vision will be immense! It needs to be so if any impact is to be made upon the hundreds of millions of people who have not yet heard about Jesus."

Yet, careful financial accounting may have gotten lost in the zeal of the mission. Ironically, the zeal to support mission seemed to undermine another cornerstone of the EWM--what it called "Financial Attitudes." The credo states: "All assets placed at the disposal of the Mission will be treated as the property of Our Heavenly Father. Therefore, as God is no debtor, neither will the Mission incur indebtedness."

"There has been a discrepancy between the corporate credo and reality," said Schwartz.

Schwartz blamed the problem at EWM on "lack of efficient management. Because of financial problems, they were relying on volunteer help in the office," he said. "One indication of the problems was that EWM went through four people responsible for accounting in the space of about 16 months."

Schwartz said that there was "a lack of clarity" about the policies at EWM concerning fundraising on the part of individual missionaries and how the bills would be paid by the central office. He pointed out that expenses continue whether pledges come in or not.

"The reality of a local priest's enthusiasm for missionary work and what they are able to deliver on (their pledges) is an almost universal problem for missionaries who have to raise their own support. The sense of mission in

the average church in America is very, very shallow. And people don't realize how much time is involved in the fundraising aspect," Schwartz said.

In a separate case, the Diocese of Rio Grande stepped in to the rescue. "We had a priest from our diocese who signed on with EWM and later had some serious problems," said the Rev. Canon Steve Birdwell, deployment officer for the diocese. "He was apparently sent to Spain (by EWM) before all the funding arrangements were complete.

"Last April he began to run out of food and money, and a disagreement between him and EWM about health insurance forced him to write a letter to the board seeking help," Birdwell continued. "Because of all the problems, we (the diocese) have taken over the sponsorship of him and his family as of January 1990. He is now searching for a different mission agency to affiliate with," he said.

Meanwhile, however, the priest's credit rating was ruined and he had trouble with the IRS, according to Birdwell. The diocese has stabilized the situation, and Birdwell said that he hopes EWM can do the same within its own house. "I hope they can get their act together. The concept behind EWM is a good thing. I think I would still encourage parishes who want to support them to do so," he said.

Optimism and zeal continue

Despite the recent fiscal crisis at EWM, a strong sense of optimism and evangelical purpose continues to motivate its supporters. "We have tremendous hopes for the future of the mission," said Horne. "We believe God has called this mission to renew the church to evangelical missions to win people to Jesus."

"We will be sending a letter out within the next two months to tell folks that we have had some problems, but we are getting the house in order," said Wood.

EWM has hired an outside consultant to assist in financial planning and policy changes. The board is serving as a management committee for EWM, and is seeking an interim director. "The mission will not go belly up," said Ashcroft. "At our last board meeting we got a full (financial) report, and it looks to me that our debt can be serviced and paid off--maybe within two years or so.

"No missionaries will be stranded--and meantime they continue to do their good work out in the field," Ashcroft continued. One statistic bears hopeful tidings for EWM: The agency currently sponsors 10 "missionary units" around the world, but there are six additional missionary units preparing to be sent by EWM.

"I am optimistic, but not naive. It's not going to be a breeze--it will be hard work," said Ashcroft. "But we will go on."

Paul Walter, the founder, would not comment further than to say, "I am optimistic that the mission will overcome the current problems."

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Newsfeature Commentary:

ECUMENISM SHOULD BE PUT ON THE FRONT BURNER

by William J. Pugliese

Several years ago at the National Workshop on Christian Unity in Atlanta, then-Mayor Andrew Young, himself an ordained minister, observed: "Let's face it. Ecumenism is not on the front burner of anyone's agenda."

Ecumenism was on the front burner of the agenda of those who were present. Yet, the participants understood what the mayor was saying. When AIDS, abortion, poverty, and the like are mentioned, ecumenism is almost an afterthought.

The passing of time and place from Atlanta to Pittsburgh--the site of last April's workshop--has not changed people's priorities.

Yet, just as AIDS or abortion only becomes a "real" issue when one is personally affected by the problems--even with Jesus' mandate "that they all may be one"--so, too, does ecumenism.

One place where ecumenism hits home is in the problem of Anglican-Roman Catholic marriages. Unless one is in such a marriage, it is difficult to see the problem. But it is real, deep, and difficult.

For Ray and Anne Shaw the problem is all too real. Ray, a pharmacist in the small, rural West Virginia town of Philippi, is an ordained perpetual deacon in the Roman Catholic Church. Anne, the mother of two daughters (baptized Roman Catholic), is the senior warden of her Episcopal parish.

It is difficult, if not impossible, for Ray and Anne to worship together and as a family. When they do, one is canonically not allowed to receive the Eucharist at the other's communion rail. Only the Shaws, and those involved in such marriages, can know and understand the pain that is involved.

Because of families like the Shaws, a joint Episcopal-Roman Catholic diocesan ecumenical officers' committee is currently surveying Anglican-Roman Catholic marriages. It is trying to discover how those involved practice their faith; how their children are educated religiously--if at all; and how the lack of intercommunion has affected their spiritual lives.

The marriage study is not the only way in which the work of the diocesan ecumenical officers touches people's lives. For the most part, they work quietly on the local level, building up contacts and trust among people of all faiths.

Several years ago the group published a booklet called *Models of Ecumenism* in which many different examples of ecumenism were illustrated, such as covenant relationships between Episcopal and Roman Catholic dioceses (Chicago), an ecumenical hunger ministry (Bethlehem, Pennsylvania), and issuing joint pastoral letters on peace and on the economy (West Virginia). The Rev. Charles Womelsdorf, rector of St. Michael and All Angels Church in Lake Charles, Louisiana, is president of Episcopal Diocesan Ecumenical Officers.

To be quite honest, even local ecumenism has never been easy. All too often each Communion has been more concerned with personal survival rather than cooperation. We fear sheep stealing rather than working together for the betterment of Christ's whole flock.

At the Pittsburgh workshop, Dr. Avery Post, retired president of the United Church of Christ, noted that ecumenical progress also has been slowed by the lack of involvement by young people. It must become for them, in Andrew Young's terms, a front-burner agenda item. Until then, we will flounder along making haste very slowly.

Perhaps the answer lies in the realization by the young people that survival--as a church, as a world, as a nation, as a person--demands working together. Worshipping together will follow. After that, church unity may follow.

--The Rev. William J. Pugliese is communications officer for Episcopal Diocesan Ecumenical Officers.

